Envelope Series

SUMMER
1955

A QUARTERLY

Vol. LVIII No. 2

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

STEWARDSHIP ISSUE

Subjects of Interest and Practical Plans
for the Local Church

Committee on Stewardship and Missionary Education

ENVELOPE SERIES

Issued by
The Missions Council of Congregational Christian Churches
Editor: Ruth Isabel Seabury, *Educational Secretary*

Table of Contents

Letter from the Guest Editor 3

R.S.V.P.: Responding Responsibly as Stewards of Christ 5
By George Siudy, Jr.

We Give Thee But Thine Own 9
A Service of Commitment to Our Christian World Mission Goals
By Theodore S. Horvath and Ione Catton

Stewardship in the Scriptures 14
By Baldwin W. Callahan

The Church in a World of Revolution 18
A Family Night Program in Stewardship and Social Action
By Herman F. Reissig

Introducing the New Guide for the Local Committee 26
By Sumner H. Gill

Twenty-One Questions and Answers about Congregational Christian Benevolences 28
By Henry Smith Leiper

New York Reports: The Every Church Visitation—1955 33
By Karlton Johnson

On the Fall 1955 Docket 35
Every Member Canvass Clinics
Commitment for Christian Living Program
By David H. Sandstrom

A Layman Appraises Some Current Stewardship Literature 37
By Lowell E. Larsen

Entered as second class matter at the Post Office at Boston, Mass. Acceptance for mailing at special rates of postage provided for in section 1104, Act of October 3, 1917, authorized on June 21, 1918. The American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass. Printed in U. S. A. Annual subscription, fifty (50) cents.

In the last issue of ENVELOPE SERIES, Miss Seabury told the readers that during her visit to Southeast Asia, the guest editor would be the Rev. David H. Sandstrom, Associate Minister and Executive Secretary of the Missions Council.

In 1950, Mr. Sandstrom was called from a pastorate in New York State to be Minister of Stewardship of the New York State Conference. His service in this capacity was terminated when he was called to be Associate Executive Secretary of the Missions Council with headquarters in Chicago, where he directed their Midwest Regional Office. In the fall of 1954, Mr. Sandstrom was asked to come to New York and his present position, in which his major responsibility is the promotion of "Our Christion World Mission" and a sense of Stewardship.

LETTER FROM THE GUEST EDITOR

DEAR READER:

The Commission on Christian Stewardship of the General Council is indebted to Miss Ruth Seabury, Editor of ENVELOPE SERIES, for the privilege of the use of this issue for presenting stewardship concerns.

The articles appearing in this issue have been written in the interest of the local church committees on stewardship and missionary education. Such committees, increasing in their numbers within our fellowship, need suggestions and tools for building a stewardship program. In the face of this need several helps have been prepared in the past. I have in mind the excellent *12-Point Standard for Missions in the Local Church* published a few years ago and its successor, *Guide for the Local Committee on Stewardship and Missionary Education,* just published. I have in mind also the ENVELOPE SERIES for the Summer of 1953, reprinted under the title *Stewardship Plans for the Local Church,* which this present issue complements.

Every article in this number of ENVELOPE SERIES is of real value to the work of a local committee on stewardship. Please scan

them all and adapt them for your use as you plan your program for the coming season.

What do we mean by Stewardship? At the 1954 meeting of the National Committee on Our Christian World Mission the following statement was prepared for use of the Committee, and may well be placed before us here:

"We acknowledge that God has a total claim upon our whole life. We recognize his creative hand in the nature of life. We are grateful for his out-poured love in the experience of the redemptive power of Christ. Gladly yielding to the realities of this deep conviction, we bring to God our resources of personality, time, talent, and treasure as our offering to him and a fulfilling of the mission of the Church. This involves a responsible, disciplined, and evermaturing stewardship. We are agreed that there is laid upon us all the obligation to witness through proportionate giving. For some of us this must take the form of the tithe. In all cases it demands regular and sacrificial giving. With this we remember that though we give all 'but have not love, it profiteth nothing!' First and last, we are stewards of the Evangel, wherein we have received the all-inclusive love of Christ, which we joyously share with the whole family of man."

DAVID H. SANDSTROM

New York, New York
June, 1955

R.S.V.P.—RESPONDING RESPONSIBLY AS STEWARDS OF CHRIST

By George S. Siudy, Jr.*

How do you think of "stewardship"? As a slick trick for getting a church to underwrite its annual budget and up its giving to Our Christian World Mission a little? Is it merely a way of pious, polite and (moderately) painless pocket-picking?

Or do you think of it as "the responsible expression of our gratitude to God for his goodness and grace made known to us in Jesus Christ?" Is it merely a stratagem for program expansion? Or is it first and foremost a radical view of all life? A view, that is, of life under God with all that that means? Is it an alien emphasis smuggled into Zion from the foreign land of Mammon, speaking a strange tongue and owning a character hostile to the "truly spiritual"? Or is it "on native ground," sharing equal kinship with evangelism and Christian education and worship?

It's a primary question; we'd better go to primary sources for the answer. So listen to the New Testament:

"Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God ... In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God but that He loves us and sent His Son ... We love because He first loved us. If any man says 'I love God' and hates his brother, he is a liar ...

... if anyone has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or in speech but in deed and in truth ..."

(I John, selected)

A Christian is one who has experienced the love of God in the life, death, and resurrection of Jesus Christ. In the creative

* Rev. George S. Siudy, Jr., is minister of the Edgebrook Community Church, Chicago, Illinois.

and redemptive acts of God, rising from divine love and issuing in Divine Providence, the Christian knows the full and unmerited extent of God's grace. He is the child of Love. Before he was, God's love is. It preceded him, set the cosmic stage for his life over the slow haul of the millennia. It anticipated his need for bread and beauty, for love and redemption. It surrounds his days, sustaining his body and his soul. He cannot merit it.

But he can—he *must* respond to it. I have nothing God needs. I can give Him nothing to earn His love for me. Yet His wisdom does not leave me helpless before His goodness. My response to Him is to be an answering love. I demonstrate this love of Him by sharing the bounty of which He makes me steward with my brother whom He loves as He loves me. I am to use the fruit of God's blessing in my life to bless the life of others. This means the shared loaf, the shared heart and the shared Word.

Christianity thus is an "R.S.V.P." religion. "Answer, please," it urges. "Respond responsibly as good stewards of the riches of Christ," it demands.

II

If this is a tenable rendering of the Gospel, then stewardship is its logical corollary. And stewardship, in the year's round, becomes not a special subject for sporadic cultivation but a steady and inherent feature of every phase in the Church's life.

Preaching will persistently include it as an indispensable emphasis of Christian nurture. Rather than two or three sermons preached apologetically at the time of the canvass, the alert Christian preacher will make responsiveness to God's love a recurring sermonic theme. As did Christ, he will show the right use of possessions to be a bridge of righteousness between man and man, and a demonstration of moral earnestness before God.

Christian education will be enhanced by the theme of stewardship. In one of our church schools a six-year-old girl was

given a globe bank in which to save for a missionary gift through the Church School. She took it home, put it on the family table where for four months it was an object lesson before the household. Other people and other lands became real to her. Then, that year in grade school, she met a Japanese girl, new and strange in America, lonely, tearful. She befriended the strange child, remembering the world bank and its lesson of love. At Christmas time the Japanese child wrote to Tokyo: "This is a funny land. They sing in English, they write in English, they talk in English. But they laugh in Japanese, they cry in Japanese, and they love in Japanese."

Stewardship is germane to Christian social action. For example: agricultural righteousness involves conservation, keeping faithful covenant with generations to come by a stewardship of soil. Slum clearance roots, for one thing, in the effort to exercise trust over the possibilities of little children and their need for play and cleanliness and community. Christian foreign policy for America is the agonizing struggle to merit trust by our responsible use of a wealth and power "which our arm alone hath not got."

Stewardship can give a more vital meaning to the whole scope of the Women's Fellowship. For example, in Friendly Service, one of the arms of the work, there is sometimes need for used clothing to be sent to such projects as Delmo, Flint-Goodrich and Fisk. These are collections of garments gathered by concerned Christian women, as are the new clothes like those financed by the Congregational woman who, during Lent, put a ten-dollar bill in the hand of the minister at the door, saying, "There goes my Easter hat."

Indeed, the Christian use of possessions ought to permeate the climate of every board and committee in the whole church. It is not something about which to whip up a special program, but it is the indispensable ingredient of the entire program of any genuinely *Christian* church.

III

But there will be times of special emphasis. When they come some general principles may guide us to richer fruit.

Usually, the eye-gate admits more traffic than the ear-gate. Psychological research is clear enough about that. Audio-visuals are often better than speeches. Dramatics, like rôle-playing and choral reading, have been used to splendid effect in the teaching program of alert churches.

A well-trained layman may more eloquently persuade than a comparably skillful pastor. It is not expected of the layman, so surprise adds weight to his words. Even the lack of professional polish may be an asset, lending authenticity to his witness. New voices bring freshness to old themes.

A steady stream of teaching usually registers a more powerful impact than the sporadic publicity barrage.

Your radiant example is the most persuasive argument of all. We should sound "no trumpet before us." But our light set aglow in our Church will give illumination to God's household.

Whatever we do, our emphasis on stewardship education ought to be a way by which our people and our churches move out of and beyond themselves. My gift of money, given intelligently, and with some awareness of the hunger and hurt, the sickness, ignorance and darkness it goes to dispell, is my way of "going into the world" in obedience to my Lord. My church owes it to me to make me thus aware, as I give, of the reality of the need to which my giving ministers. And my knowledge, which my church enlarges in the year's round, will quicken imagination, stir love to action, and inspire, in answer to God's love, my responding act of Christian Stewardship.

WE GIVE THEE BUT THINE OWN

A Service of Commitment to Our Christian World Mission Goals

By THEODORE S. HORVATH and IONE CATTON*

(Prepare three large placards, place on altar or in prominent place in front of room: first, showing amount voted for local mission of the church; second, amount voted for the wider mission of the church; third, the total amount. Veil these until time for their use in this service.)

Using This Service

1. **When and Where?** In a Sunday morning worship service, at the church's Annual Meeting, at a specially called meeting, or a Mission Festival. *In any case,* immediately following the church's official adoption of its budget for the ensuing year (such budget to include both local expenses and the church's goal for "Our Christian World Mission"), and, if possible, before the Every Member Canvass.

2. **How?** An introduction by minister or other leader (briefly summarized below) will interpret your own church's commitment to the great Mission of the Church of Jesus Christ.

3. **By whom?** To make this truly a commitment *by the whole church,* arrange for participation by such groups as: church committee on Stewardship and Missionary Education, Pilgrim Fellowship, Women's Fellowship (e.g.: for choral reading, unveiling of placards, leader's part), church officers, representatives of groups within the church.

4. **Variations.** You may or may not wish to intersperse with the choral reading sentences the various sections of the address. You may choose to omit some other items included here, or to

* Rev. Theodore S. Horvath is minister of the South Hempstead, New York, Congregational Church.

Miss Ione Catton is Secretary of Program in Missionary Education of the Missions Council.

add items not found here. Only three matters are essential: (1) to make clear and very significant the fact of the Mission of the Christian Church and of your own church's part in it; (2) to present the definite financial goal voted by your church membership for local expenses and *for the wider mission* at home and abroad; (3) to give your church members an opportunity to express their joyful acceptance of this goal and determination to meet it.

Introduction:

"You will receive power when the Holy Spirit comes upon you, *and you will be my witnesses* at Jerusalem, throughout all Judea and Samaria, and *to the ends* of the earth." (Acts 1:8)

A. *Choral reading group* (a large group or the entire congregation):

Solo voice: You will receive power, and you will be my witnesses.

Group: And you will be my witnesses ... my witnesses to the ends of the earth.

The spirit of the Lord is given *in order* that it might be taken elsewhere and everywhere. The Church from its inception was intended to be the "Spirit-bearing" community. It is the one community that does not exist for the benefit of its own members. *It has a mission to the larger community* into which, by the grace of God, it has been set: beginning with the local community and extending outward in concentric circles *to the ends of the earth.* It is to be the Body through which the Spirit of the Risen Lord may continue the work which the Lord Jesus began in the days of His earthly ministry.

B. *Choral reading group:*

Solo voice: The Church has a Mission—
Group: A Mission to the larger community—
Solo voice: A community that reaches to the ends of the earth—
Group: A Mission to the ends of the earth.

The Spirit of the Lord is upon us. Let us dedicate ourselves to be His witnesses and *let us commit ourselves* to the task of providing and securing the substance and the means to make possible our work and witness *as bearers of His Spirit to all mankind.*

C. *Choral reading group* (beginning softly with steady crescendo): The Spirit of the Lord is upon us ... it is upon *us* ... Let us dedicate ourselves ... let us commit ourselves ... as bearers of His Spirit to all mankind ... *to all mankind.*

The Litany of Commitment:

Leader: That there may be maintained here a House for the worship of God, a ministry for preaching and teaching the Word of God, a fellowship for communicating the love and care of God, and instruments and means for upbuilding and strengthening the life and work of the Church and for purifying and enriching the life of the local community.

(First placard is unveiled.)

People: We dedicate our time, talent, and treasure and we commit ourselves so to engage our efforts and so to invest of our own substance that the sum of $..... may be provided for the Mission of the Church in the local community.

D. *Choral reading group:* The Mission of our church to our own community.

Leader: That the work of our State Conference with local churches with children and youth, with lay men and women, with ministers and church leaders, may be strengthened in Christian Education, in Evangelism, in Stewardship and Missionary Education, in Social Action, in Church Extension and missionary activity;

That the unchurched of the land may be reached, minority groups be ministered unto, Christian literature be provided, and Christian leaders be recruited and trained through the work of the Board of Home Missions;

That our churches and church people may receive guidance and be given leadership through the Council for Social Action in building our political, social, and economic orders in accordance with the teachings of Jesus Christ;

That our Christian witness may reach to the ends of the earth through those who are sent on our behalf by the American Board of Commissioners for Foreign Missions;

That relief may be brought to the starving, homeless, ill-clothed, and fear-ridden refugees from war, persecution and natural disasters through the ministries of the Congregational Christian Service Committee;

(Second placard is unveiled.)

(Other causes which receive financial support from the local church, such as the local, county, state, and the National and World Councils of Churches, may be entered here.)

People: We dedicate our time, talent, and treasure, and we commit ourselves to engage our efforts and so to invest of our own substance that the sum of $..... may be provided to fulfill the state-wide, nation-wide, and world-wide Mission of our Congregational Christian Churches.

E. *Choral reading group:* To fulfill the world-wide Mission of the Church.

F. *Leader:* For the strengthening, then, of our own church fellowship, and for the wider Mission to which we are called.
(Third placard is unveiled.)

People: We covenant with one another and with the great Head of the Church, our Lord and Master, so to love and labor in the days of the coming year as to lay upon the altar of His Church our Time, and Talents, the sum of $....., in His holy name.

The Prayer:

Unto Thee, eternal and gracious God, we commit our resolve that Thy ways may be made known and Thy Kingdom reign in the hearts of all men everywhere.

Inspire us with a fuller vision of what we may do in our work and witness through the Church; continually empower us with Thy Holy Spirit that we may be effectual in all that we undertake in Thy name; and establish Thou the work of our hands.

May the love of our hearts and the labors of our lives serve to bring the good news of Thy love and care to all who are afflicted with anxiety and despair; bring healing of mind, body, and soul to the brokenhearted, bring recovery of sight to those blinded by self-seeking or by sordid aims or pagan values; set at liberty those who are oppressed by injustice, and proclaim the dawning of Thy Kingdom in the life of mankind through Jesus Christ our Lord.

Choral reading group:

Solo: Unto Thee, eternal and gracious God—

Group: We bring the love of our hearts and the labor of our lives . . . our love and our labor.

Solo: To proclaim the dawning of Thy Kingdom in the life of mankind—

Group: Through Jesus Christ, our Lord.

Prayer: "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church and in Christ Jesus throughout all ages, world without end."

Choir sings Amen.

STEWARDSHIP IN THE SCRIPTURES

By Rev. Baldwin W. Callahan*

Certain familiar Old Testament passages contain implications of stewardship such as the ringing declaration with which the Bible opens: "In the beginning God created the heavens and the earth." This thread can be traced through such passages as Deuteronomy 8:18: "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

Psalm 24:1—"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

Psalm 100:3—"Know ye that the Lord He is God. It is He that hath made us and not we ourselves. We are His people and the sheep of His pasture."

Malachi 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in thy house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

But beyond the conviction which runs throughout the Old Testament that God is the Creator and Owner of all, that we, his children, owe all that we are and have to Him, many New Testament passages give Christian stewardship new clarity, sharper meaning and wider application. Begin, for example, in the second chapter of Matthew, reading with stewardship in mind.

Matthew 2:13, 14—Joseph, who is responsible for the safety of the little life committed to his care must protect it even from the king. Here is stewardship of *life* and *family*.

Matthew 3:—John the Baptist with his message of repentance. At the risk of personal safety, to say nothing of personal

* Rev. Baldwin W. Callahan is Minister of Missions and Stewardship for the Massachusetts Congregational Christian Conference.

popularity, he *must* deliver the message he had been called to deliver. He was the steward of a *message* as all ministers are, the announcer of One greater than he.

Matthew 4:—Jesus and His temptation. Jesus was the steward of both a *life,* a *message* and *certain rare powers.* How should He proceed, how handle Himself and His message, what methods should He use. The life and the message combined in a *stewardship of leadership* and the enlisting of followers.

Matthew 5:13-16—Stewards of a certain quality of life, likened to salt and light. We must let that flavor of life touch and season other lives. We must let that light shine.

Matthew 5:17-20—Stewards of a *positive life* that goes beyond a mere fulfilling of the law.

Matthew 5:21-26—Stewards of the spirit of reconciliation and forgiveness.

Matthew 5:27-32—Stewards of a higher Christian standard of family fidelity.

Matthew 5:33-37—Stewards of the dependable word, the promise sincerely kept.

Matthew 5:38-42—Stewards of the spirit of the Second Mile.

Matthew 5:43-48—Stewards of a magnanimous and Godlike love.

Matthew 6:1-4—The spirit in which stewardship of treasure is to be exercised; with modesty, humility, no trumpet sounding before one and with real generosity, not putting the change in one hand and with the other carefully counting out the few coins one is going to give.

Matthew 6:5-15—We are stewards of the spiritual natures God has given us which are to be nourished and cultivated through prayer, praying to him whose kingdom we earnestly desire to have come and for whose coming we should be prepared in our own hearts and lives.

Matthew 6:19-21—The richest and most enduring treasures are not material which can be affected by moths and rust and be

a temptation to thieves, but investment in service, in character, in causes that advance the kingdom of God. Of these we are stewards.

Matthew 6:22-23—Stewards of the life of one clear purpose which we should keep unsullied and undivided.

Matthew 6:24—Everyone must have some master. The trouble arises when we try to serve more than one. We cannot be equally good stewards of two. We can serve God with Mammon, but we cannot serve God and Mammon.

Matthew 6:25-34—If we are seeking to be faithful stewards of our God and do His will and work, there is no place for fretful anxiety about our material needs, our physical lives or the number of years we may live.

Matthew 7:1-5—One thing that God has not called us to be stewards of is passing judgment on others.

Matthew 7:15-23—We are known by the fruits of our stewardship.

Matthew 7:24-27—According to which kind of foundation we build our lives upon will be determined whether our stewardship will last.

The above illustrates within the compass of the Sermon on the Mount what can be discovered as to the length and breadth and height and depth of Christian stewardship when one reads his New Testament with this in mind.

There are many other New Testament passages such as *Luke 12:13-21* and *29-48,* the parable of the faithful and unfaithful stewards; *Matthew 25: 14-30* with its parallel in *Luke 19:12-26,* the parable of the talents and the pounds, respectively; the whole chapter of *II Corinthians 8* where the Corinthians are urged to follow the good example of Macedonia, where the Christians gain equality through their sharing, God accepting their gifts in accordance with what they have and not with what they have not. The more we love God, the more we rejoice to give out of gratitude for all He has done for us.

Luke 14:33—"Whoever of you who does not renounce all that he has cannot be my disciple." This verse points up the truth which another has put in these words, "Salvation is free. Discipleship costs everything."

Or

Luke 16:12—Which reminds us that we are stewards throughout our earthly life. We only get that which is really ours, at the end when we appear before God to give an account of our earthly stewardship. "If you have not been faithful in that which is another's, who will give you that which is your own?"

We are stewards of our very physical bodies, as we are reminded in *I Corinthians 3:16*—"Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?"

Finally, we are stewards of the Christian faith itself. *II Corinthians 4:7* reminds us that we have this treasure (the Gospel) in earthen vessels. The Gospel is entrusted to us to share with our fellowmen, not to hold or to keep for ourselves. And the crowning verse in this connection, *II Corinthians 5:18-19*—"But all things are of God who reconciled us to himself through Christ and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world to himself, not reckoning unto them their trespasses and having committed unto us the Word of reconciliation." Also, *Acts 1:8*—"Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth."

Thus, the Christian believes he is a steward of a way of life, of his own life, including the use of his physical body and a steward of the Christian faith itself. What could be more inclusive than this kind of stewardship?

THE CHURCH IN A WORLD OF REVOLUTION

A Family Night Program

By HERMAN F. REISSIG*

Your Purposes in this program: To help those present see more clearly: why our world is so upset and troubled; that God is at work in the revolutionary changes taking place; to arouse a desire to help.

To the Leader: This is a big subject. It suggests many difficult and some controversial questions. Try to keep the minds of those present on the two objectives in this program. One, to see that millions of our fellowmen have a right to, and ought to, demand changes in their way of life. Two, to induce a sympathetic and creative attitude on our part, even though there may be room for differences of opinion on just what we ought to do.

Introductory Statement by Chairman: We are living in very troubled times. All of us can see that great changes are taking place. The changes frighten some of us. They make some of us angry. All of us feel a little helpless. Before we talk together about all this let us turn our minds to God, whose power and wisdom are greater than ours.

Worship: (To be led by a lay member).

Scripture: the 46th Psalm. This should be read slowly and with special emphasis on "Therefore we will not fear though the earth do change."

Hymns such as "The Voice of God is Calling," "When Wilt Thou Save the People?" "Our God, Our Help in Ages Past."

The Lord's Prayer. Let the leader suggest, before the prayer is said, that all take special note of its final words, "for *thine* is the kingdom," etc.

* Dr. Herman Reissig is International Relations Secretary of the Council for Social Action.

Visual aid: 1. Use a large map of the world. Draw heavy lines around, or otherwise emphasize, the following: Africa, Latin America, the Middle East (from Greece to Jordan and Syria and south to Saudi Arabia), Asia (Pakistan, India, China, Burma, Indo-China, Indonesia, etc.). Order "Picture Map of the World."*

2. Provide, if possible, a mimeographed one-page map for each person, as follows: a rough outline map of the world. Draw parallel lines through the areas mentioned above. On the page put the following facts:

	United States	*Underdeveloped areas*
Per capita income	$1,570	$41
Rate of illiteracy	5%	78%
Physicians (per 1,000)	1.06	0.17
Average life expectancy	65 years	30 years

Chairman: Tonight we are to think about the church in a world of revolution.

Member of the group (interrupting): What do you mean by revolution? Is it something good—or bad? Most Americans don't like the sound of the word.

Another member: Perhaps I can help on that. I looked up the word in the dictionary. One meaning is: a big and usually sudden change in anything. If a person who had lived all his life in the country suddenly moved to a big city, that would be a revolutionary change in his life. When a single person marries, that's a revolution, too, I should think.

Another member: The English revolted against their kings and the thirteen American colonies fought a revolutionary war. So a revolution, evidently, can be a good thing.

Chairman: It's true that the word "revolutionary" has a bad

* Pilgrim Press—75 cents.

sound in our time, at least for most Americans. So we'd better get this straightened out right at the start. When some of us say this is a revolutionary world we mean simply this: millions of people are discontented with their way of life and are demanding changes. What they are demanding may be good or not so good; the fact is, they don't like what they have. When you get enough people deeply discontented in many parts of the world, you have a revolutionary world.

Another member: What are they discontented about? Isn't that the main question?

Chairman: Yes. And that's what we want to talk about. There seem to be about four big things that are putting people in a revolutionary frame of mind: poverty, sickness, illiteracy, and racial discrimination. We have asked four members of this group to say something about each one of these things.

During the following discussion, the boys and girls may go to a separate room and complete the Picture Work Map of the World. A story may be told them, taken from one of the following (among the materials on the mission study theme for 1955-1956):

Bright Pathways, by Esma Booth	$1.25*
The Singing Secret, by Elizabeth Allstrom	$1.25*
Jamil from Jerusalem	Free**
Where is Vittorio?	Free**
AGATHI	Free**

First reporter: Let me give you some facts on poverty.

Man needs bread. More than half our world is hungry. And those who have must give to those who have not.

Half the people of Korea are in need of relief. The tale of human suffering in this country needs a whole book to itself.

* Available from the Pilgrim Press.

** Available from the Congregational Christian Service Committee or the Missions Council.

Hungry—destitute—without shelter, hundreds of thousands are homeless.

Chinese refugees in Hong Kong are destitute and await the arrival of new and used clothing from Church World Service.

New refugees constantly enter West Germany from the other side of the iron curtain, to live in makeshift quarters with little hope of work.

(*Questioner, from rear:* These are terrible conditions. What is being done about them?)

Do you know about the work of our Congregational Christian Service Committee and about Church World Service, in which many Protestants work together? Let me tell you that—

Bales of clothing from the Service Committee warehouse in New York City are on their way to Hong Kong.
Multi-Purpose-Food is sent by our churches every week and distributed to hungry families in destitute lands.
People are being helped to resettle in decent homes through the money we all give in One Great Hour of Sharing.
The United Nations has an active program of education for plenty, whose slogan is, "Let there be bread."

Second reporter: I have some facts for you about sickness in our world.

Disease breaks out where people are overcrowded in dark, unsanitary shelters. Tuberculosis, blindness, crippled bodies have followed in the pathways of war in Europe and Asia. Thousands of refugees all over the world have so little health that life is a burden.

But let me tell you that American and Korean Christians together are supplying doctors and nurses and clinics and medicines. In Italy, Dr. Santi, with funds provided by our churches, directs the work of a hospital that is saving thousands of lives and giving new hope to people who had forgotten life could be good.

Yet I am sorry to tell you that there are still millions of people

slaves to disease who *could* be made well by proper health instruction.

Third reporter: Let me tell you something about illiteracy.

Nearly half the world cannot read. What can people do toward a better life if they can't even understand the printed page? Of course this means, too, that they can't read the Bible.

Do you know that in Palestine, through our Service Committee, schooling is provided for 1,750 little children? That in Naples older children are brought into literacy classes? And you must know of the great literacy program started by Dr. Frank Laubach, who now has many assistants carrying the "each one teach one" program into so many countries!

But there are still millions of people who must be helped to learn how to read—**NOW!**

Fourth reporter: Now I want you to listen to a few facts on racial discrimination.

In spite of our Supreme Court decision to make our public schools non-segregated; in spite of the teachings of the Christian Church that God has made of one blood all nations and that men are brothers, we do not have—even in our own land—true brotherhood. Nation prepares to make war against nation, races fear and hate each other.

A survey of ten American cities found, in certain of these cities:

Segregation in theatres and movie houses.

Discrimination against Negroes in skilled trades.

Lower wages and wretched housing allocated to a good many persons of minority groups.

In one of the larger cities, one family out of every fifteen lives in a ghetto.

Even some churches want to be exclusive in their membership. What are we to do about such unfair conditions?

Already the Church of Christ is at work—as it should be—

to make brotherhood a reality. I will tell you of three kinds of brotherhood activities the church carries on:

Work-camps where Christian youth of different races and nations join together to rebuild what war has torn down, or to build places for helpless people.

Granting scholarships to young people of minority groups and bidding them welcome on American college campuses.

Joining in worship and service through the National and World Councils of Churches.

But all of this is not enough. It needs every one of us to do our part.

Question for General Discussion: If these are some of the main causes of trouble in our world, what should be our attitude as Christians toward the demands for change? The purpose here is to try to create a sympathetic attitude toward revolt against poverty, discrimination, etc. Members of the group may say, "Yes, but. . . ." The "but" often indicates an essentially negative response to the various "revolutions." Do Christians think it is good to be satisfied under conditions of misery, exploitation, discrimination? Shouldn't we, rather, be glad that there is deep discontent and a resolve that people should have a better chance? See Jesus' conception of his ministry. Luke 4:16-19. This discussion should lead to the question:

What Can We Do to Help? (Question may be put by a young person.)

Chairman: We have heard something about what the Christian church *is* doing.

Member of the group: The church can help more in the revolution against racial discrimination by giving an example in its own life of racial integration; by increasing support of missions; by insisting that we Americans, "to whom much is given," have an obligation to help those who are struggling toward a better life.

Member of the group reads, or reminds group of, the story of the Good Samaritan (Luke 10:25-37) and asks, "Just what does this mean if we try to apply it to the relation of our country to the people in the underdeveloped areas?"

(Children may re-enter here.)

Chairman: The problem of helping people to help themselves is so big and the revolutionary feeling is so strong that much of the help must be given through governments. Let us now look at a film that shows some of the things being done through government.

Film or Filmstrip on Technical Aid: The chairman, or another person, will have previewed the film or filmstrip and will be ready to lead a very brief discussion on it. Discussion should lead to the following conclusions about what your own church group can do to help:

1. Get all the facts you can about HUMAN NEED and find ways of sharing these facts with every person and family in your parish.

2. Start one or more study groups on "The Church in a Revolutionary World," sending to the Missions Council and to Pilgrim Press for materials.

3. Increase pledges and offerings for Our Christian World Mission.

Conclusion: Let the meeting close by reading again Ps. 46, 1-3; 10-11, and Luke 4:16-19. Let there then be a period of silent prayer, in which each one is invited to think about the cry of millions for a better life and about our responsibility as American Christians.

Benediction.

SOURCES OF INFORMATION

Technical Coöperation Program Around the World. 18 pages. Illustrated. Excellent summary of governmental response to world revolution. Order from Foreign Operations Administration, Washington, D. C.

The Christian Faith and World Upheaval. Order from Council for Social Action, 289 Fourth Ave., New York, N. Y. 25 cents.

Suggested film: *The World Health Organization at Work.* One reel. Ten minutes. Sound. 16 mm. Rental, $2.50. From Department of Public Information, United Nations, New York, N. Y.

Tomorrow is Today, by James Robinson. 127 pages. The Christian Education Press, Philadelphia, Pa. $2.00. Eloquent report on a year's visit to countries where a revolution is going on.

Missions Council offices:
19 S. LaSalle St., Chicago 3, Illinois
14 Beacon St., Boston 8, Massachusetts
287 Fourth Ave., New York 10, N. Y.

Pilgrim Press:
19 S. LaSalle St., Chicago 3, Illinois
14 Beacon St., Boston 8, Massachusetts

Congregational Christian Service Committee:
110 East 29th St., New York 16, N. Y.

INTRODUCING THE NEW GUIDE FOR THE LOCAL COMMITTEE ON STEWARDSHIP AND MISSIONARY EDUCATION

By SUMNER H. GILL*

We need guides to lead us through unfamiliar territory. Local parishes about to embark on a new program of Stewardship and Missionary Education will save themselves the needless exhaustion of walking in circles by consulting the new **Guide for the Committee on Stewardship and Missionary Education in the Local Church.**

Seldom have fourteen pages offered such a complete program of down-to-earth and workable suggestions. Only fifteen per cent of our churches have strong representative, well-established Missionary Committees with regular meetings. But, when the committees responsible for promotion of "Our Christian World Mission" have the same status as the deacons and trustees, the $4.00 per capita support grows markedly.

The new *Guide* offers excellent suggestions for new Stewardship and Missionary Committees attempting to formulate a program. It also serves as a valuable check list by which established committees measure and evaluate their work. Suppose twelve or fifteen people gather together for the first time as a new committee for missionary education and promotion. As yet no backlog of experience, momentum, nor common tradition exists. Each member is inexperienced and feels inadequate for the task. The committee must find itself, and then develop a program for the parish. From the myriad of possibilities it must select a wise course of action, or it will fall. Why go it alone? The *Guide* offers tried and proven approaches and methods.

* Rev. Sumner H. Gill is minister of the First Congregational Church, River Edge, New Jersey.

Part I discusses what the Committee is expected to do.

Part II offers suggested agendas for committee meetings. It helps a committee to avoid the lost feeling: "What do we do now? Where do we go from here?"

Part III offers a year-round calendar of suggested activities.

Part IV lists many printed and audio-visual aids including excellent films. So often we are notified of these aids piece by piece. Many have looked for a more complete list of materials covering all phases of the missionary enterprise. Because the *Guide* presents a comprehensive list, one no longer must fumble through files and reams of paper to come up with a good program.

Twenty thousand copies of the *Guide* were printed; but the supply is dwindling fast. It is my guess that a second and third printing will be necessary as people become more and more aware of its great worth.

TWENTY-ONE QUESTIONS AND ANSWERS ABOUT CONGREGATIONAL CHRISTIAN BENEVOLENCES

By HENRY SMITH LEIPER*

1. *What is Included in the Term Denominational "Benevolences"?*

All gifts (from churches, church schools, young people's societies, missionary societies, other organizations in the church and from individuals) for the work of the denomination as represented by the Conference, American Board of Commissioners for Foreign Missions, Board of Home Missions, Council for Social Action, and the Congregational Christian Service Committee.

2. *How are Denominational Benevolences Classified?*

As Apportionment, Authorized Specials and Other Gifts.

3. *What is Apportionment?*

The several Congregational Christian organizations make up their budgets for the year, anticipating estimated receipts. These budgets, collectively, are known as the apportionment. All gifts from individuals or from organizations for the regular budgets of the organizations sharing in the apportionment plan, are credited to Apportionment.

4. *What are Authorized Specials?*

Gifts, whether from individuals or from organizations for objects specifically authorized by the directors of a Board, organization or Conference, intended to meet approved needs outside the regular budgeted work, are known as authorized specials and receive apportionment credit.

5. *What are "Other Gifts"?*

Gifts whether from individuals or from organizations for work outside the regular budgets and the authorized appeals of the

* Dr. Henry Smith Leiper is Minister and Executive Secretary of the Missions Council.

organizations and conferences, such, for example, as "The Christmas Fund" of the Board of Home Missions, Ministerial Relief Division, are known as "other gifts." Gifts to particular persons or institutions for improvement, extension of work, scholarships and personal needs not specifically authorized by the directors of a Board or Conference are also in this category. "Other Gifts" may be reported to the state office and credited to the church, in the *Year Book* in the column "Other Gifts."

6. *What is the Apportionment Report for Each Church?*
The amount which a church, its organizations and members contribute to the regular budgets and Authorized Specials of the Conferences and National Boards as reported annually in the *Congregational Year Book*.

7. *What is the Apportionment Goal for Each Church?*
After the Boards and societies adopt their budgets for the year the Missions Council recommends that each Conference or Convention assume its proportionate share of the total. In turn, each Conference or Convention breaks down its recommended goal according to the estimated strength of each church. When a Conference or Convention does not suggest an apportionment goal for each church, the Conference Committee on Our Christian World Mission or Stewardship and Missionary Education may recommend a goal on the basis of the national average.

8. *How is this Apportionment Obtained?*
Through pledges. Through budgeting by the church. Through special contributions.

9. *What Should the Church Treasurer Do With Apportionment Money?*
He should send it to the Conference or Convention or district headquarters at regular intervals, monthly or quarterly.

10. *Why is the Money Sent to the Conference, Convention or District Office Rather Than Direct to the Societies?*
Because these offices keep the church-by-church records of ap-

portionment giving and are responsible for *Year Book* reports.

11. *What is the Apportionment Year?*
The calendar year, with ten days' grace allowed. All remittances should be in the Conference, Convention or district office before January 10th.

12. *When Forwarding Money to the Conference or Convention Office is it Necessary to Designate Particular Societies?*
Only when the donor or the church desires to make such designations; otherwise the Conference or the Convention office will divide the remittance on the basis set by the Conference or Convention. If a church desires its contribution divided differently it so directs and its instructions are followed.

13. *What are Designated Gifts?*
Gifts specified for a particular organization or purpose. The Conference or Convention office should be advised of the designation. Credit is given as "apportionment" or "Other Gifts" depending upon the object designated by the donor.

14. *What Information Should be Given Regarding Designated Gifts?*
(1) The amount; (2) for what organization or "special"; (3) the name of the individual or organization making the gift; and (4) to whom receipt is to be sent; also (5) whether or not apportionment credit is desired for what local church.

15. *What Happens When Gifts are Sent Directly to the Societies for Their Regular Budget?*
The national organization reports these gifts back to the Conference or Convention office and if the church has been mentioned, credit is given. If no church is named, credit is given to the Conference or Convention as "Gifts—church undesignated."

16. *What Becomes of Apportionment Contributions After Reaching the Conference Office?*
The Superintendent or Treasurer transfers to the Conference

or Convention treasury for Conference or Convention work the percentage as determined by the Conference or Convention. The balance is divided among the national boards according to the percentages adopted by the Conference or Convention.

17. *What is the Recommended Division of Apportionment?* While the percentages retained for Conference or Convention work differ, for the Boards, the division recommended by the Executive Committee of the General Council for apportionment is, at present, as follows: American Board of Commissioners for Foreign Missions, 39.40%; The Board of Home Missions of the Congregational Christian Churches, including the Annuity Fund for Congregational Ministers, 39.75%; Council for Social Action, 5.15%; The Congregational Christian Service Committee, Inc., 14.80%; The General Council of the Congregational Christian Churches of the United States, .90%.

18. *From What Sources is the Income of the Boards?* Contributions, Legacies and Matured Conditional Gifts, Income from Investments, Miscellaneous (these last three categories often nearly equal the contributions of living donors and in the case of the Board of Home Missions exceed them).

19. *How are Contributions to the Board and Agencies Used?* In brief, to support and promote Our Christian World Mission, which enables your denominational organizations to carry on both at home and abroad:

the up-building of the life of the church through enlisting, training and refreshing its leaders; giving aid to the establishment of new churches;

the communication of the Gospel to those outside the life of the churches—i.e., evangelism through many media;

the penetration of the surrounding culture with Christian ideals of a responsible society, Christian action in the common life for the overcoming of race and class tensions.

Specifically: it founds new churches at home and abroad and

assists those already established in time of special need; it promotes a full educational program for local churches; it provides livelihood for aged ministers and widows of ministers; it operates and undergirds schools and colleges at home and abroad carrying on a program of Christian higher education and a broad Christian ministry to students in colleges and universities; it carries on other related enterprises on behalf of the churches too numerous to recount here. It does these and other things to *establish the Kingdom of Christ* at home and abroad.

20. *What is the Work of the Congregational Christian Service Committee?*

This organization has a two-fold function. The first is distributing to Relief and Reconstruction Projects the contribution from the One Great Hour of Sharing and from the 14.8% of the regular church contributions. The projects include Church World Service, The Inter-Church Aid Program of the World Council of Churches, The War Service Program of the Board of Home Missions, and the Chaplaincy Service of the General Council and other similar projects. Its second function is that of operating a Service Mission in eight different countries of Europe and Asia. It also receives and forwards gifts designated for the American Bible Society, Japan International Christian University, United States Conference for the World Council of Churches, Heifer Project, Meals for Millions, College Cevenol, CARE, CROP. Apportionment credit is given for these.

21. *Where Can a Church Secure Further Information About Our Christian World Mission?*

From its Conference, Convention or district office, or from the Missions Council, 287 Fourth Avenue, New York 10, N. Y.; 14 Beacon Street, Boston 8, Massachusetts; or 19 South LaSalle Street, Chicago 3, Illinois.

NEW YORK REPORTS: THE EVERY CHURCH VISITATION—1955

By KARLTON JOHNSON*

The Every Church Visitation is a package presentation of "Our Christian World Mission" material by a team of people made up of a minister, a layman, a laywoman, and a Pilgrim Fellowship representative. It is aimed at the church officers, trustees, deacons and heads of auxiliary groups, rather than a general meeting of the church. When the team visit can be preceded by a supper, it greatly enhances the sense of fellowship.

The package program provides a brief worship program, a specially prepared film, a turn-over chart, presenting of manuals for suggested activities and a declaration of intention card on which the church can record and report its decisions regarding the suggestions. This program, with materials, was prepared by the Missions Council for use in several project Conferences, New York being one.

The film deals with some of the common and basic questions that people ask and introduces some of our national leaders to answer those questions. The turn-over chart introduces the *Every Member Canvass Training Clinic,* the *Commitment for Christian Living Program* and the *Guide for a Local Church Committee on Stewardship and Missionary Education.* It also introduces our national, state, and local goals for "Our Christian World Mission."

There are nine Associations in the New York Conference and we asked the Stewardship Chairman in each Association to set up the schedule of visits and team personnel in his Association. The result was true Congregational Christian lack of uniformity! However, we succeeded in reaching about two-

* Rev. Karlton Johnson is Minister of Stewardship for the New York State Conference.

thirds of our churches on the first attempt. A very considerable number who did not get in on the first round have booked visits for the early fall.

Report forms from local churches and from team captains indicate that the program generally was very well received and in most cases the response was enthusiastic. It would be something less than true to say that our experience of the Every Church Visitation has been an unqualified success. We had our quota of disappointments. Nevertheless, it is true to say that we are unqualified in our enthusiasm for the method and its potential. This is the best thing we have done. In the few cases where it failed, it was due to our faulty technique rather than the plan.

Some years ago, there was a message on one of the weekly offering envelopes which emphasized that the most effective way of communicating the Gospel was to "wrap it up in a person." In effect, this is exactly what the Every Church Visitation Campaign does with the material concerning "Our Christian World Mission." Only instead of being wrapped in one person, it is wrapped up in a team.

In a sense, wrapping the message in the diverse personalities comprising the team makes it subject to the same weaknesses which have accompanied our attempts to live the Gospel down through the ages. However, it also makes it alive and gives to it the breath of variety and vitality which makes it very much more effective than any other medium or single messenger.

The specific results of the campaign will not be revealed until later in the year when the churches will have had a chance to consider and act on the proposals submitted. One immediate and very important by-product, apart from the original objectives, has been a greatly increased sense of fellowship among our churches. This is reflected in the frequent comment that they would like to see this Every Church Visitation plan carried out again.

ON THE FALL 1955 DOCKET

By DAVID H. SANDSTROM

Every Member Canvass Clinics (September)

Throughout the country this September the Every Member Canvass Clinics will be held to train local leaders in the fundamental principles and effective techniques of the Every Member Canvass. Most of our Conferences are planning this project. Wherever geographical proximity permits, the Conferences are holding the clinics jointly with the Synods of the Evangelical and Reformed Church.

The Missions Council, again working jointly with the Department of United Promotion of the Evangelical and Reformed Church, has this year outlined new canvass procedures. These include such features as a special emphasis on stewardship of time, personal services as well as money, and the building of a local church program worthy and conducive of an increased support by the parish. The new canvass materials include a completely revised workbook, a drop chart for use by canvassers in the interview and a filmstrip for canvassers' training sessions. A new sound film, entitled "The Secret of the Gift," is also available for cultivation of the stewardship principle within the parish.

Your local Committee on Stewardship and Missionary Education will want to encourage your church to send its leaders to the clinic held in your area. If your Conference is conducting these clinics, publicity as to time and place will be sent from the Conference office. Your committee will also want to coöperate with the local Canvass Committee in planning and carrying out a careful stewardship canvass in your church. Suggestions concerning the part you may take in the canvass are found both in the *Guide for the Local Committee on Stewardship and Missionary Education* as well as in the new *Canvass Workbook*.

Commitment for Christian Living Program (October)

A special Commitment for Christian Living Program, to be observed during the month of October, has also been planned by the Congregational Christian Churches and the Evangelical and Reformed Church. This program is described in a *Manual of Procedures* sent to all our ministers last June. The program calls for a series of special Sunday sermons by the minister on related subjects in the fields of Evangelism, Stewardship, and Social Action. It also suggests a series of week-night study sessions on themes pertinent to a total commitment to Christian living, both personal and social.

A wide-awake local Committee on Stewardship and Missionary Education will want to share the Commitment for Christian Living materials with its minister and take an active part in initiating and carrying out this very excellent project.

Additional copies of all the materials for the *Every Member Canvass* as well as *Commitment for Christian Living* program may be had by writing to the Missions Council at 287 Fourth Avenue, New York 10, N. Y.; at 14 Beacon Street, Boston 8, Massachusetts; or at 19 South LaSalle Street, Chicago 3, Illinois.

A LAYMAN APPRAISES SOME CURRENT STEWARDSHIP LITERATURE

By Lowell E. Larsen*

"There is nothing very spiritually uplifting about a group of people coming together to eat oyster soup to finance God's work, but when a group of consecrated people in a spirit of worship lay upon His altar their tithe, which is a part of them, they enter into an experience with God which permits them to share His supreme purpose."[1]

The lay person or minister with stewardship responsibility may feel the need for more than the Bible for reference and resource material. There is no scarcity of such help, and the problem is one of selection. Any selection, while limiting, may serve to point up and suggest possible use.

Jesus' technique of teaching was primarily the living example of His own faith and the interpretation of that faith in terms of the language and experience of the man in the street. While the basic premise of His teaching has not changed, and perhaps man has not, the world has changed, with a continually changing impact upon man's thoughts, outlook and experiences. Stewardship to be dynamic must retain the purity of faith and at the same time keep abreast of the changing world.

American Income and Its Use[2] is a comprehensive study, not for, but about the man in the street. It discusses the trends of technocracy, urbanization, the aged, broken homes, welfare, to mention a few, as these trends relate to the disposition of income. Such a study might well be called the science of consumption. As individuals, and as a nation, we earn money in unprecedented amounts. There is some question as to whether we have developed an equal wisdom in its use. If the Church is answerable for bringing men into increasingly responsible stewardship, does it not also have some responsibility for the

* Mr. Lowell E. Larsen of Rock Springs, Wyoming, is Chairman of the Commission on Christian Stewardship.

guidance, training, and education in the use of that portion that is not placed upon the altar? Too broad in scope and too detailed for the casual reader, this volume is a valuable resource for thought-provoking facts, figures and relatively current trends in the disposition of wealth.

A case study reprinted from the same volume is entitled **Christian Conscience and the Family Budget.**[3] The reprint might well find a place on every church literature table or reading rack. The year is 1951. A $5,250 per year family of four demonstrates not only its faith in the practice of a fifteen per cent tithe, but also illustrates the mechanics of the other eighty-five per cent.

As nearly as can be determined, approximately two per cent of our national income is used for charitable and philanthropic purposes. **Philanthropic Giving**[4] by F. Emerson Andrews, auspices of the Russell Sage Foundation, is an analysis of what happens to the two per cent. Approximately half is given for religious purposes. The author discusses briefly the history of giving from primitive man, the effect of the Judeo-Christian influence; who gives and how much; Uncle Sam as an agency of our stewardship; charity rackets, foundations and religious giving. There is also an interesting presentation on community chests versus the independent fund-raising drives.

For the committee chairman or resource leader seeking material with a more popular appeal, designed or adaptable for study and discussion groups, there are two by Harriet Harmon Dexter that seem outstanding.

For teen-agers, particularly senior high, **Lifetime Lease**[5] is good. The word "steward" in our modern-day vocabulary is rather largely limited to airplanes, ships, trains, hotels, restaurants, and sometimes bartenders in private clubs. Honorable professions, no doubt, but somehow lacking in the full implication of "steward" as it was known in Jesus' day. Here is an approach that ought to delight the average teen-ager.

Beginning with the root word "stigu," meaning pig-pen, and "wita," meaning wise one, the connotation of stewardship is developed and carried to the High Steward of Scotland, from stewardship to kingship and back to the stewardship of me. The whole field of stewardship, from money to morals, to vocations, avocations, friends, school, and attitudes, is rather effectively handled in the terminology of thought, vocabulary, and experience common to teen-agers.

Financing Faith,[6] by the same author, is a woman's book that men ought to read! Women control seventy per cent of the private wealth, make eighty-five per cent of retail purchases, own half of corporate stocks and bonds and inherit eighty per cent of life insurance policies. Yet all too often woman's rôle of stewardship is considered to be the mite box and the church kitchen. Here, too, is an answer for those women deeply disturbed at the continual round of style shows, rummage sales, bazaars, silver teas, and $3.50 church suppers served for 75 cents!

On the "must read" list is **Christian Giving**[7] by Bishop Vedanayagam Samuel Azariah, first native bishop of the Anglican Indian Church. Translated and condensed from the original, Bishop Azariah's deep concern, great spiritual depth, and understanding of stewardship are readily apparent. There is also an amazing parallel between stewardship in the Episcopal Church, Dornakal, India, and First Plymouth, U. S. A. It is not only inviting reading, but thought-provoking and authentic in spiritual interpretation.

For those interested in Bible authority for possible stewardship sermons, talks, meditations, **Stewardship Studies**[8] is a compilation of some 230—about one-third Old Testament—one-page sermonettes on Bible texts.

A new book by the theologian Nels Ferré, entitled **Making Religion Real,**[9] has a very succinct chapter entitled *Giving*. The chapter treats the stewardship of time, talent, and treasure, without once mentioning the word "stewardship." Out of a rich,